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Second Coming Of Christ Yogananda

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Understanding the Second Coming of Christ Through Paramahansa Yogananda

The concept of the Second Coming of Christ has captivated spiritual seekers and theologians for centuries. Traditional Christian doctrine often speaks of a future, physical return of Jesus to judge the living and the dead. Yet, one of the most profound and transformative reinterpretations of this event comes from the revered Indian yogi and spiritual teacher, **Paramahansa Yogananda**. In his monumental work, *The Second Coming of Christ: The Resurrection of the Christ Within You*, Yogananda presents a radical, deeply mystical interpretation: the Second Coming is not a future event in time, but an internal, personal realization that can happen here and now. This article explores Yogananda's perspective on the Second Coming, its scriptural basis, its practical implications for spiritual life, and why this teaching remains urgently relevant today.

Paramahansa Yogananda: Bridging East and West

Paramahansa Yogananda (1893–1952) was one of the first great spiritual masters to bring ancient Indian yoga and meditation techniques to the Western world. His autobiography, *Autobiography of a Yogi*, remains a classic of spiritual literature. Crucially, Yogananda was raised in a devout Hindu environment, yet he developed a profound reverence for Jesus Christ. He saw Christ not as an exclusive savior but as a universal, divine incarnation whose teachings were meant for all humanity.

In his later years, Yogananda devoted immense effort to writing a verse-by-verse commentary on the four Gospels from the perspective of *kriya yoga* and Advaita Vedanta philosophy. This work became *The Second Coming of Christ*. His goal was not to replace Christianity but to restore what he considered the original, esoteric teachings of Jesus—teachings that had been lost or obscured through centuries of literalist interpretation and institutional dogma.

The Core Teaching: The Second Coming as Inner Resurrection

For Yogananda, the Second Coming of Christ is not a physical return of the man Jesus, but the awakening of the **Christ Consciousness**(the universal, divine intelligence of God) within the soul of every human being. The event foretold in the Bible is, in his view, a metaphor for a personal, inner transformation.

Yogananda often distinguished between Jesus the man and the Christ. "Jesus" refers to the historical person; "Christ" refers to the eternal, omnipresent consciousness of God that was fully manifested in Jesus. When Jesus said, "I and my Father are one," he was speaking from the level of Christ Consciousness. The Second Coming, therefore, is the reappearance of this same Christ Consciousness within any individual who attains oneness with God through meditation and divine love.

Scriptural Support from Yogananda's Perspective

Yogananda was a master of scriptural exegesis. He argued that the Gospels, when read with inner understanding, support his interpretation. For example:

- "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20-21) — Yogananda points out that Jesus explicitly says the kingdom is within, not an external event.
- "I am with you always, even unto the end of the world." (Matthew 28:20) — If Jesus were only physically present, this promise would be false after his ascension. But the Christ Consciousness is eternally present, available to all who seek it.
- "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him." (Revelation 3:20) — Yogananda interprets this as an invitation to open the door of the heart through meditation.

He also harmonized these teachings with the Hindu concept of *avatar*—a descent of the Divine into human form. Jesus was an avatar, but so were Krishna, Buddha, and others. The Second Coming, in Yogananda's view, could happen repeatedly through any soul that fully realizes God.

The Role of Kriya Yoga in Experiencing the Second Coming

Yogananda did not just offer a new interpretation of Scripture; he provided a practical method to achieve the inner resurrection: **Kriya Yoga**. This ancient meditation technique, which he popularized, is designed to accelerate spiritual evolution by calming the mind, purifying the nervous system, and awakening the latent divine energy (kundalini) at the base of the spine.

According to Yogananda, the Second Coming is not a passive belief but an active, experiential realization. Through daily meditation and the practice of Kriya, a sincere seeker can "become" a Christ, not in the sense of being a second Jesus, but by achieving the same unity with God. He wrote: "The Second Coming of Christ is the resurrection of the Christ Consciousness in the devotee's own consciousness."

The Resurrection as a Scientific Process

Yogananda often described the resurrection of Jesus as a literal biological phenomenon with profound symbolic meaning. He taught that Jesus did not merely revive a dead physical body but demonstrated the power of the soul to manifest a spiritual body—the "resurrection body" described by St. Paul. For Yogananda, this was a scientifically verifiable process: by controlling life force (prana) and consciousness, a master can transcend the limitations of matter.

The stages of this process include:

1. Cleansing the heart and mind through ethical living and devotion.
2. Deep meditation that stills the restless mind and withdraws energy from the senses.
3. Awakening the Christ Consciousness within the spiritual eye (the point between the eyebrows, also called the third eye).
4. Union with God—the final resurrection of the soul into its eternal, blissful nature.

Why This Teaching Matters Today

In an age of increasing polarization, religious conflict, and ecological crisis, Yogananda's interpretation of the Second Coming offers a unifying, hopeful vision. Instead of waiting for an external savior to intervene, individuals are empowered to become agents of their own transformation. This aligns with modern psychology's emphasis on self-actualization, as well as the growing global interest in mindfulness and meditation.

Furthermore, Yogananda's teaching bridges the gap between science and spirituality. He viewed the laws of consciousness as verifiable, not merely matters of faith. His emphasis on direct experience appeals to those

who are skeptical of dogma but open to transcendent experience.

Common Misunderstandings and Clarifications

Critics sometimes accuse Yogananda of distorting Christianity. However, he always maintained that he was revealing the lost inner teachings. He did not ask anyone to abandon their religion but to deepen it. He wrote, “I have come to restore Christianity to its original purity.” Many Christians have found his interpretations enriching rather than threatening.

Another misunderstanding is that Yogananda denied the historical Jesus or his uniqueness. On the contrary, he deeply honored Jesus as one of the greatest divine incarnations. But he also insisted that all souls are children of God with the potential to reach the same state. “The second coming of every soul is its own final liberation,” he taught.

Practical Steps for Seekers

If you are inspired by Yogananda’s vision of the Second Coming, how can you experience it in your own life? Here are some practical recommendations based on his teachings:

- Study the Gospels again with new eyes. Read Jesus’ sayings as referring to an inner state, not outer events.
- Practice daily meditation. Even 20 minutes of focused silence can begin to calm the mind and open the heart.
- Receive Kriya Yoga initiation through the Self-Realization Fellowship (SRF), the organization Yogananda founded. The technique is taught step by step to sincere seekers.
- Live the ethical teachings of Christ—love, forgiveness, service, and non-attachment—as a foundation for higher meditation.
- Read Yogananda’s writings, especially The Second Coming of Christ, Autobiography of a Yogi, and Whispers from Eternity.

The Second Coming of Christ Yogananda: A Timeless Message

Paramahansa Yogananda’s teaching on the Second Coming is a clarion call to awaken the dormant divinity within. It is not a passive waiting but an active, joyful realization. As he often said, “The Second Coming of Christ is the coming of cosmic consciousness in the meditative soul.”

In a world fraught with anxiety and division, this message of inner transformation is needed more than ever. It invites humanity to grow up spiritually—to stop looking for external saviors and to realize that the kingdom of heaven is indeed within us. Whether you are a Christian, a Hindu, a Buddhist, or a seeker from any background, the core truth remains: the Christ Consciousness is available to all who earnestly seek it through silent communion with God.

The Second Coming of Christ Yogananda offers a path of hope, unity, and divine love. It calls us to become living proofs of the resurrection—not by believing in a distant event, but by manifesting the light of God in our own lives, here and now.

Conclusion

Paramahansa Yogananda’s interpretation of the Second Coming of Christ is a transformative gift to the spiritual world. It bridges the East and West, fuses science and religion, and offers a practical method for realizing the Christ Consciousness within. By understanding the Second Coming as an inner resurrection, we are freed from the limitations of dogma and invited into direct, personal experience of God. The Second Coming of Christ Yogananda is, in essence, the coming of our own highest Self—the divine child of God that we have always

been. The time to awaken is now.

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